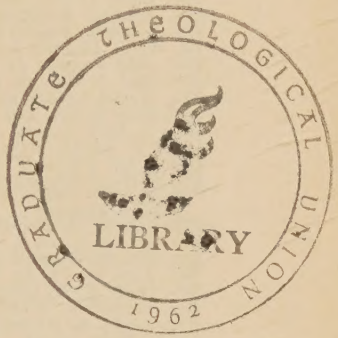
EL
NE

WORLD PARISH

APRIL, 1949

LEVEL
ONE



OBSERVE ALDERSGATE SUNDAY MAY 22, 1949

Methodist churches throughout the world are earnestly urged to observe Aldersgate Sunday with appropriate services and sermon, according to the action of the committee of the International Methodist Historical Society. A suggested order of service and Wesley's own story of Aldersgate are published in this Bulletin.

INTERNATIONAL METHODIST HISTORICAL SOCIETY

Affiliated with the Ecumenical Methodist Council

President: Bishop Paul N. Garber, 17 Route de Malagnou, Geneva, Switzerland
Secretary: Dr. Elmer T. Clark, 150 Fifth Avenue, New York 11, New York, U.S.A.
Secretary: Rev. Frank Baker, 40 Appleton Street, Warsop, Mansfield, Notts, England

CORRESPONDENTS

Dr. Elmer H. Douglas, 40 Avenue Bienfait, Constantine, Algeria
Rev. Adam F. Sosa, Santo Domingo 2260, Buenos Aires, Argentina
Rev. Heinrich Bargmann, Rosegge gasse 7, Wien-Mauer, Austria
Rev. Frank H. Jenkin, 86 Stanhope St., Malvern S.E. 4, Victoria, Australia
Dr. W. G. Thonger, 5 rue du Champ de Mars, Brussels, Belgium
Rev. João Augusto do Amaral, Rua Santo Antonia 795, Juiz de Fora, Minas, Brazil
Rev. José de Azevedo Guerra, Caixa Postal 51-B, São Paulo, Brazil
Rev. Daniel Lander Betts, Rua São Vicente 180, Porto Alegre, Rio do Sul, Brazil
Miss Elsie Keyser, Box 858, Ancon, Canal Zone
Rev. G. Basil Jackson, Clough House, Colombo 3, Ceylon
Dr. J. P. Bartak, Jecna 19, Prague, Czechoslovakia
Rev. Frank Baker, 40 Appleton St., Warsop, Mansfield, Notts. England
Dr. W. H. Jones, Wesleyan Reform Union, 87-89 West Bar, Sheffield 3, England
Rev. F. W. Dodds, Methodist Missionary Society (for Africa), 25 Marylebone Rd., London, N.W. 1, England
Bishop J. W. E. Sommer, Ginnheimer Landstr. 180, Frankfurt A.M., Germany
Rev. D. W. James, 6, Riverside, Barrackpur. W. Bengal, India
Rev. Marcus Ward, The United Theological College, Bangalore. South India
Rev. Juan N. Pascoe, Fray Garcia Guerra 175, Mexico City, D. F., Mexico
Rev. Leslie R. M. Gilmore, 1 Tennyson Avenue. Takapuna, N. 2, Auckland, New Zealand
Rev. Werner T. Wickstrom, 12 Mokotowska, Warsaw, Poland
Rev. Leslie A. Hewson, Warden of the Theological Hostel, 24 Lawrence Street, Grahamstown, C.P., South Africa
Rev. Ferdinand Sigg, 69 Badenerstrasse, Zurich, Switzerland
Dr. W. C. Mavis, Dean of the Wesley Seminary Foundation, Free Methodist Church, Asbury Theological Seminary, Wilmore, Kentucky, U.S.A.
Dr. Roy S. Nicholson, President of the General Conference, Wesleyan Methodist Church of America, 330 East Onondaga Street, Syracuse 2, New York, U.S.A.
Dr. Wesley Boyd, Editor, *The Primitive Methodist Journal,* 106 South Jardin Street, Shenandoah, Pennsylvania, U.S.A.
Rev. Arthur W. Sanders, The Grove, Savanna-la-Mar, Jamaica, B.W.I.
Rev. George Sebele, Musickoga 5, Novi Sad, Yugoslavia
Rev. S. A. Neblett, Virtudes 154, Havana, Cuba
Mr. Norman Robb, 65 Ulsterville Ave., Belfast, Ireland
Rev. R. A. Blasdell, 5 Fort Canning Road, Singapore, Malaya
Rev. Murray Dickson, Casilla No. 175, Cochabamba, Bolivia
Dr. Ralph E. Dodge, Caixa 68, Luanda, Angola, Portuguese West Africa
Rev. Robert C. Eaker, Golfito, Costa Rica
Rev. Carlos T. Gattinoni, San Jose 1457, Montevideo, Uruguay
Rev. Charles Germany, 35 Nakayamate Dori, 4 Chome, Kobe, Japan
Dr. Samuel H. Giles, Morris Brown College, Atlanta, Georgia
Rev. Ira E. Gillet, Quissico via Lourenco Margues, Portuguese East Africa
Rev. Harry J. Harwood, 319 Godwin Road, Rangoon, Burma
Rev. Marvin A. Keislar, 3 Civil Lines, Khanewal, Punjab, Pakistan
Rev. U On Kin, Methodist Mission, Twante, Burma
Rev. James H. Moore, Methodist Mission, 34 Chong Dong, Seoul, Korea
Rev. Ivan Nothdurff, Apartado 1386, Lima, Peru
Rev. Maurice E. Persons, Box 522, Elisabethville, Congo Belge
Rev. William E. Shaw, Methodist Mission, c/o Chaplains Office, HQ USA MGIK APO 235-2, c/o Postmaster, San Francisco, California (Korea)
Rev. C. L. Spottswood, Jr., The Methodist Church, Tuguegarao, Cagayan, Philippines
Rev. Lorenz Stahl, Grasz, Austria
Dr. C. B. Stuntz, 60 Nicholson Road, Lahore, Punjab, Pakistan
Rev. Gabriel Sunderam, Methodist Boys' High School, Hyderabad, Deccan, India
Dr. Ernest E. Tuck, 1265 General Luna, Manila, Philippines
Rev. Vilh. Wanquist, Karlsborgsvagen 6, Arvika, Sweden
Mrs. Ralph A. Ward, 169 Yuen Ming Yuen Road, Shanghai, China
Rev. Henry R. Wilson, 37 Cantt, Rd., Lucknow, India
Rev. Pedro Zottele, Casilla 67, Santiago, Chile

WORLD PARISH, published quarterly by The International Methodist Historical Society at 815 Demonbreun Street, Nashville, Tennessee, with editorial offices at 150 Fifth Avenue, New York, New York. Subscription price $1.00 per year.

WORLD PARISH

Vol. I **New York City, New York, U.S.A., April, 1949** **No. 4**

Published quarterly by the International Methodist Historical Society under the editorship of the American Secretary, Dr. Elmer T. Clark, 150 Fifth Avenue, New York City 11, U.S.A.

Aldersgate Sunday
May 22, 1949

This year begins the promotion of an annual observance of Aldersgate under the auspices of the International Methodist Historical Society. It is hoped that an emphasis on the central spiritual experience in the origin and early development of Methodism, repeated year after year, will serve to recall the Methodist millions to the necessity of vital personal experience and thus stimulate a world-wide revival.

In order to give the preachers easy access to the original sources, John Wesley's classic story of his "heart warming" is reprinted from his famous *Journal.* It will be noted that in order properly to relate his experience Mr. Wesley felt it necessary to tell the whole story of his religious life. This is a very important document. Wesley did not publish it for more than two years after his experience, thus indicating that the passage of time did not lessen its significance in his eyes. He later made several marginal corrections in his account of certain phases of his religious life, but not one emendation was made in this long account of what happened in his heart at Aldersgate. Until the end of his life, in many of his written statements, Wesley always referred to 1738 as the beginning of his most vital experience, doctrinal understanding, and evangelistic power. One such reference was in 1788, exactly fifty years after Wesley's heart was warmed at Aldersgate.

Methodists everywhere are asked to retell the Aldersgate story to their people.

The Methodist Ecumenical Movement

by Bishop Ivan Lee Holt
President, Ecumenical Methodist Council (U.S.A.)

In Amsterdam the World Council of Churches made provision for confessional meetings. On two evenings the Methodists assembled with over two hundred present from all the continents of the world. It was apparent that here was a world fellowship ready to function, created by a common experience and tradition.

In strengthening this Methodist World Fellowship we are strengthening the World Council of Churches. It would be a great mistake, as well as shallow thinking, to suppose that the Methodist Ecumenical Council is a rival of the World Council. We do not believe that Methodism can save the world, and we desire to share in a larger Protestant and Christian Fellowship. However, in awaiting that day, it would be a tragedy to ignore the fact that a Methodist Fellowship is actually functioning.

The Seventh Ecumenical Conference created an Ecumenical Council, and allotted membership to 24 sections. Most of the sections have named representatives, and we have created a real Methodist World Organization. We have begun the publication of World Parish, in cooperation with the International Methodist Historical Society, and it has correspondents in every section of the world, in most of the Methodist churches. Now we are organizing the committees authorized by the Springfield Conference, and are making plans for the Eighth Ecumenical Conference to be held in Oxford in 1951.

Some great projects are proposed for consideration by the Oxford Conference:

(1) A joint evangelistic campaign in all the Methodist churches of the world.
(2) A permanent secretariat and staff to be financed by the Methodist churches of the world.
(3) A Methodist hostel at Oxford for Methodist graduate students from all over the world, as a memorial to John Wesley.
(4) A memorial chapel in honor of Charles Wesley in Marylebone Parish Church, a joint undertaking of Anglicanism and Methodism.
(5) The strengthening of the Methodist Ecumenical Organization and increasing the ties uniting it with the World Council of Churches.
(6) A plan for the exchange of ministers among Methodist churches of the world. During the summer of 1949 there will be half a dozen such exchanges between Great Britain and the United States, but we must have exchanges involving other sections of the world.
(7) The endorsement of the plan by the International Methodist Historical Society to publish an illustrated album of Methodist history, to issue "Who's Who in World Methodism," a compendium of twenty-five to thirty thousand names of Methodist leaders throughout the world with brief biographies, and to undertake the publication of a scholarly Methodist Encyclopedia.
(8) The creation of a world movement among Methodist women, and a similar world movement among Methodist youth.

These ambitious but practical plans will come before the Conference at Oxford in 1951, but we can do much now to deepen our fellowship.

One of the ways to do that is by a wide-spread observance of Aldersgate Sunday. British Methodists have been observing that Sunday, nearest the date of John Wesley's conversion, with special services. In this issue of WORLD PARISH we are printing a suggested order of service for that Sunday, and, we hope that all over the world Methodists will remember their Founder and pray for each other and the "warm heart." We want to make this a Methodist World Fellowship Sunday, on which we stress the idea that "the Methodists are one people."

I hope responsible church leaders everywhere will urge their churches to observe Aldersgate Sunday. I hope also that Methodists everywhere will realize that we now have a Methodist World Organization such as many have long dreamed and hoped would exist. The talking stage has passed and the Methodist Ecumenical Movement is a reality. The bishop of the Methodist Church in Germany, J. W. E. Sommer, said at Amsterdam: "It will be a long, long time before the World Council of Churches unites Protestant Churches. Why can we not immediately unite all Methodist churches in the world to form a World Methodist Church?" Maybe we are on the road that leads to such a goal.

Projects of History

The following projects are now under way, under the sponsorship of the International Methodist Historical Society.

1. "Who's Who In Methodism," to be edited and published jointly with the A. N. Marquis Company, publishers of "Who's Who In America."
2. "Album of Methodist History," by Dr. Elmer T. Clark.
3. "Methodism Around the World," a volume covering every Methodist body in the world, by Bishop Ivan Lee Holt.
4. "An Encyclopedia of Methodism," a monumental work under the general editorship of Dr. Elmer T. Clark and utilizing the Methodist scholarship of the world.

ORDER OF WORSHIP FOR ALDERSGATE SUNDAY

Prepared by Dr. Oscar Thomas Olson

THE PRELUDE

THE HYMN OF PRAISE: "O For A Thousand Tongues To Sing".....*Azmon*
CHARLES WESLEY

THE CALL TO WORSHIP:
The Minister: Where the Spirit of the Lord is, there is liberty.
The People: There are diversities of gifts, but the same Spirit.
The Minister: As many as are led by the Spirit of God, they are the sons of God.
The People: The Spirit itself beareth witness with our spirit, that we are the children of God. Amen.

THE INVOCATION (The Minister):
O Lord, seeing there is in Christ Jesus an infinite fullness of all that we can want or wish, O that we may all receive of His fullness, grace upon grace; grace to pardon our sins and subdue our iniquities; to justify our persons and to sanctify our souls; and to complete that holy change, that renewal of our hearts, whereby we may be transformed into that blessed image wherein Thou didst create us. O make us all meet to be partakers of the inheritance of Thy saints in light. Amen.

THE COLLECT: (Here let the people unite with the minister in prayer)
Teach us, O God, to use this world without abusing it; and to receive the things needful for the body, without losing our part in Thy love, which is better than life itself. Whatever we have of this world, O may we have the same with Thy leave and love; sanctified to us by the word of God and by prayer; and by the right improvement thereof to Thy glory. And whatever we want of worldly things, leave us not destitute of the "things that accompany salvation"; but adorn our souls with all such graces of Thy Holy Spirit, that we may adorn the doctrine of God our Saviour in all things. Amen.

THE ANTHEM
DE PROFUNDIS: (Here let the people stand and remain standing for the Gloria Patri)
(On the afternoon of May 24, 1738, John Wesley listened earnestly to the singing of this Psalm by the choir of St. Paul's Cathedral, London. That evening, at Aldersgate, "his heart was strangely warmed," and Methodism was born.)
The Minister: Out of the depths have I cried unto thee, O Lord.
The People: Lord, hear my voice: let thine ears be attentive to the voice of my supplications.
The Minister: If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?
The People: But there is forgiveness with thee, that thou mayest be feared.
The Minister: I wait for the Lord, my soul doth wait, and in his word do I hope.
The People: My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.
The Minister: Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.
The People: And he shall redeem Israel from all his iniquities.

THE GLORIA PATRI
THE SCRIPTURE LESSON
THE PASTORAL PRAYER
THE LORD'S PRAYER
THE OFFERTORY
THE HYMN OF PREPARTION: "A Charge To Keep I Have".....*Boylston*
CHARLES WESLEY
THE SERMON
THE HYMN OF CONSECRATION: "Arise, My Soul, Arise".....*Lenox*
CHARLES WESLEY
THE BENEDICTION
THE POSTLUDE

The Story of Aldersgate

by THE REV. JOHN WESLEY

What occurred on Wednesday the twenty-fourth (May, 1738), I think best to relate at large, after premising what may make it the better understood. Let him that cannot receive it, ask the Father of Lights, that he would give more light to him and me.

Education Not Sufficient

1. I believed, till I was about ten years old, I had not sinned away that "washing of the Holy Ghost" which was given me in baptism, having been strictly educated and carefully taught, that I could only be saved by "universal obedience, by keeping all the commandments of God"; in the meaning of which I was diligently instructed. And those instructions, so far as they respected outward duties and sins, I gladly received, and often thought of. But all that was said to me of inward obedience or holiness I neither understood nor remembered. So that I was, indeed, as ignorant of the true meaning of the Law, as I was of the gospel of Christ.

2. The next six or seven years were spent at school, where, outward restraints being removed, I was much more negligent than before, even of outward duties, and almost continually guilty of outward sins, which I knew to be such, though they were not scandalous in the eye of the world. However, I still read the Scriptures, and said my prayers, morning and evening. And what I now hoped to be saved by, was (1) not being so bad as other people; (2) having still a kindness for religion; and (3) reading the Bible, going to Church, and saying my prayers.

3. Being removed to the University, for five years, I still said my prayers, both in public and in private, and read, with the Scriptures, several other books of religion, especially comments on the New Testament. Yet I had not all this while so much as a notion of inward holiness; nay, went on habitually and (for the most part) very contentedly, in some or other known sin; indeed, with some intermission and short struggles, especially before and after the Holy Communion, which I was obliged to receive thrice a year. I cannot well tell what I hope to be saved by now, when I was continually sinning against that little light I had, unless by those transient fits of what many divines taught me to call repentance.

Enters Ministry; Tries "Works"

4. When I was about 22, my father pressed me to enter into Holy Orders. At the same time the providence of God directing me to Kempis' "Christian Pattern," I began to see that true religion was centered in the heart, and that God's law extended to all our thoughts,

as well as words and actions. I was, however, very angry at Kempis, for being too strict, though I read him only in Dean Stanhope's translation. Yet I had frequently much sensible comfort in reading him, such as I was an utter stranger to before; and meeting likewise with a religious friend, which I never had till now, I began to alter the whole form of my conversation, and to set in earnest upon a new life. I set apart an hour or two a day for religious retirement. I communicated every week. I watched against all sin, whether in word or deed. I began to aim at, and pray for inward holiness. So that now, "doing so much and living so good a life," I doubted not but I was a good Christian.

5. Removing soon after to another college, I executed a resolution, which I was before convinced was of the utmost importance, shaking off at once all my trifling acquaintance. I began to see more and more the value of time. I applied myself closer to study. I watched more carefully against actual sins. I advised others to be religious, according to that scheme of religion by which I modeled my own life. But meeting now with Mr. Law's "Christian Perfection" and " Serious Call," (although I was much offended at many parts of both, yet) they convinced me more than ever of the exceeding height, and breadth, and depth of the law of God. The light flowed in so mightily upon my soul, that every thing appeared in a new view. I cried to God for help, and resolved not to prolong the time of obeying him as I had never done before. And by my continued "endeavor to keep his whole law," inward and outward, "to the utmost of my power," I was persuaded that I should be accepted of him, and that I was even then in a state of salvation.

Tries Social Service

6. In 1730, I began visiting among the prisons, assisting the poor and sick in town, and doing what other good I could, by my presence or my little fortune, to the bodies and souls of all men. To this end I abridged myself to all superfluities, and many that are called the necessaries of life. I soon became a by-word for so doing, and I rejoiced that "my name was cast out as evil." The next spring I began observing the Wednesday and Friday fasts, commonly observed in the ancient Church; tasting no food till three in the afternoon. And now I knew not how to go any farther. I diligently strove against all sin. I omitted no sort of self-denial which I thought lawful; I carefully used, both in public and in private, all the means of grace at all opportunities. I omitted no occasion of doing good: I for that reason suffered evil. And all this I knew to be nothing, unless it was directed toward inward holiness. Accordingly this, the image of God, was what I aimed at in all, by doing his will, not my own. Yet when, after continuing some years in this course, I apprehended myself to be near death, I could not find that all this gave me any comfort, or any assurance of acceptance with God. At this I was then not a little surprised, not imagining

I had been all this time building on the sand, nor considering that "other foundation can no man lay, than that which is laid by God, even Christ Jesus."

He Tries Mysticism and Spiritual "Exercises"

7. Soon after a contemplative man convinced me, still more than I was convinced before, that outward works are nothing, being alone; and in several conversations instructed me how to pursue inward holiness, or a union of the soul with God. But even of his instructions (though I then received them as the words of God) I cannot but now observe, (1) That he spoke so incautiously against trusting in outward works, that he discouraged me from doing them at all. (2) That he recommended (as it were, to supply what was wanting in them) mental prayer, and the like exercises, as the most effectual means of purifying the soul, and uniting it with God. Now these were in truth, as much my own works as visiting the sick or clothing the naked; and the union with God thus pursued, was as really my own righteousness, as any I had before pursued under another name.

Goes as a Missionary "To Save My Own Soul"

8. In this refined way of trusting to my own works, and my own righteousness, (so zealously inculcated by the mystic writers,) I dragged on heavily, finding no comfort or help therein, till the time of my leaving England (for Georgia). On shipboard, however, I was again active in outward works; where it pleased God, of his free mercy, to give me twenty-six of the Moravian brethren for companions, who endeavoured to show me a more excellent way. But I understood it not at first. I was too learned and too wise. So that it seemed foolishness unto me. And I continued preaching and following after and trusting in that righteousness, whereby no flesh can be justified.

Brought Only Spiritual Distress

9. All the time I was at Savannah I was thus beating the air. Being ignorant of the righteousness of Christ, which by a living faith in him bringeth salvation "to every one that believeth," I sought to establish my own righteousness, and so laboured in the fire all my days. I was now, properly under the law; I knew that the law of God was spiritual; I consented to it, that it was good. Yea, I delighted in it, after the inner man. Yet I was carnal, sold under sin. Every day was I constrained to cry out, "What I do, I allow not; for what I would, I do not; but what I hate, that I do. To will is indeed present with me; but how to perform that which is good, I find not. For the good which I would, I do not, but the evil which I would not, that I do. I find a law, that when I would do good, evil is present with me; even the law in my members, warring against the law of my mind, and still bringing me into the captivity of the law of sin."

10. In this vile, abject state of bondage to sin, I was indeed fighting continually, but not conquering. Before, I had willingly served sin; now it was unwillingly; but still I served it. I fell and rose, and fell again. Sometimes I was overcome, and in heaviness; sometimes I overcame, and was in joy. For as in the former state, I had some foretastes of the terrors of the Law, so had I in this, of the comforts of the Gospel. During this whole struggle between nature and grace, (which had now continued above ten years,) I had many remarkable returns to prayer; especially when I was in trouble. I had many sensible comforts, which are indeed no other than short anticipations of the life of faith. But I was still under the law, not under grace: (the state most who are called Christians are content to live and die in.) For I was only striving with, not freed from sin; neither had I the witness of the Spirit with my spirit; and indeed could not; for I sought it not by faith, but (as it were) by the works of the law.

Bohler Tells Him of Justification By Faith Alone

11. On my return to England, January, 1738, being in imminent danger of death, and very uneasy on that account, I was strongly convinced that the cause of that uneasiness was unbelief, and that the gaining of a true, living faith, was the one thing needful for me. But still I fixed not this faith on its right object: I meant only faith in God, not faith in or through Christ. Again, I knew not that I was wholly void of this faith; but only thought I had not enough of it. So that when Peter Bohler, whom God prepared for me as soon as I came to London, affirmed of true faith in Christ, (which is but one,) that it had two fruits inseparably attending it, "Dominion over sin, and constant peace from a sense of forgiveness," I was quite amazed, and looked upon it as a new Gospel. If this was so, it was clear, I had not faith. But I was not willing to be convinced of this. Therefore I disputed with all my might, and laboured to prove, that faith might be where these were not: for all the Scriptures relating to this, I had been long since taught to construe away and to call all Presbyterians who spoke otherwise. Besides, I well saw, no one could (in the nature of things) have such a sense of forgiveness, and not feel it. But I felt it not. If then there was no faith without this, all my pretensions to faith dropped at once.

Proved By Scripture and Experience

12. When I met Peter Bohler again, he consented to put the dispute upon the issue which I desired, viz. Scripture and experience. I first consulted the Scripture. But when I set aside the glosses of men, and simply considered the word of God, comparing them together, endeavouring to illustrate the obscure by the plainer passages, I found they all made against me, and was forced to retreat to my last hold, "That experience could never agree with the *literal interpretation* of those

Faith in Christ—leads to 10 1. Dominion over Sin.
2. Constant Peace from sense of forgiveness.

Scriptures. Nor could I, therefore, allow it to be true, till I found some living witnesses of it." He replied, "He could show me such at any time; if I desired it, the next day." And accordingly, the next day, he came with three others, all of whom testified of their own personal experience, that a true living faith in Christ is inseparable from a sense of pardon for all past, and freedom from all present sins. They added with one mouth, that this faith was the gift, the free gift of God, and that He would surely bestow it upon every soul who earnestly and perseveringly sought it. I was now thoroughly convinced; and, by the grace of God, I resolved to seek it unto the end; (1) By absolutely renouncing all dependence, in whole or in part, upon my own works of righteousness, on which I had really grounded my hope of salvation, though I knew it not, from my youth up. (2) By adding to the constant use of all the other means of grace, continual prayer for this very thing, justifying, saving faith; a full reliance on the blood of Christ shed for *me;* a trust in him as *my* Christ, as *my* sole justification, sanctification, and redemption.

Wesley Continues His Search

13. I continued thus to seek it, (although with strange indifference, dullness, and coldness, and usually frequent relapses into sin,) till Wednesday, May 24. I think it was about five this morning that I opened my Testament on those words: "There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature." (2 Pet. i. 4.) Just as I went out, I opened it again on those words, "Thou art not far from the kingdom of God." In the afternoon I was asked to go to St. Paul's. The anthem was, "Out of the deep have I called unto thee, O Lord: Lord, hear my voice. O let thine ears consider well the voice of my complaint. If thou, Lord, will be extreme to mark what is done amiss, O Lord, who may abide it? But there is mercy with thee: therefore thou shalt be feared. O Israel, trust in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins."

The Aldersgate Experience

14. In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death.

15. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then

testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, "This cannot be faith; for where is thy joy?" Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but, that as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will.

16. After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up eyes, and he sent me help from his holy place. And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace; but then I was sometimes, if not often, conquered: now, I was always conqueror.

Notes from the World Parish

Africa (British)

by Rev. F. W. Dodds

The sudden death from pneumonia of the Rev. C. W. Armstrong will have its effects for Methodism in Africa. Mr. Armstrong had been appointed by the British Conference to succeed the Rev. F. W. Dodds as a General Secretary of the Missionary Society, with special responsibility for Africa. He had given twenty-six years of service in the Gold Coast, first as a tutor and then as Principal of Wesley College at Kumasi, and later as Chairman of the District before transfer to Italy. Almost all the African ministers and most of the teachers of the Gold Coast had studied under him, and no man knew better the problems that confront Africa today. A highly important Inter-District Conference was held at Accra on the Gold Coast in February. It was attended in equal numbers by missionaries and Africans. Vital topics of policy were considered, covering a range of subjects from evangelism to Christian marriage and the Social Welfare activities of the Church. The Report is to be studied and correspondence between the districts continued in preparation for the next Conference five years hence. In the discussions the Conference used two books, "I Will Build My Church," and "The Church and the State." The former is the report of a Commission on the life of the Church and the latter discusses the work of the Church amidst political developments in West Africa.

Austria

by Rev. Hinrich Bargmann

During several decades the principal work of Austrian Methodism has been in Vienna. The laws hindered the extension over the country. But meanwhile the First Church of Vienna has become not only the mother of four churches in the metropolis but also of the Methodist work in Hungary and Yugoslavia. There are now growing congregations in the principal towns of Lower and Upper Austria, of Styria and Carinthia and in Salzburg.

Most of the church buildings in Austria were damaged by the war. The First and Fifth Churches of Vienna lost their homes. The Fifth Church not only lost the church rooms with parsonage but also 14 valuable lodgings. We were able to restore the greater part of the damaged and destroyed church properties. Only the Fourth Church of Vienna is still without church and parsonage.

The Congregational Church of Czechoslovakia has given us its badly damaged church with parsonage in Vienna. We shall try to build it up for the Fourth Church, and to secure meeting rooms for the Methodist Czechoslovakian Church of Vienna. There are thousands of Czechoslovakian families who have decided to remain in Vienna, and the Methodist Church will care for them as soon as we have rooms for services.

Methodism has really a great task in Vienna and the provinces of Austria. Besides the organized congregations in the principal towns there are smaller or larger groups of Methodists in more than forty places.

Algeria

by Rev. Elmer H. Douglas

In a land where Islam is the dominant religion and where the sympathies of the European colonists are inclined toward the Roman Catholic Church, it is highly significant that freedom of worship for Christians, and especially Protestants, should be respected. This is the fortunate situation in Algeria today. Freedom applies not only to worship, but to evangelization and social activities.

It is permitted to teach Christianity to Muslim children and youth, to distribute Christian literature with the authorization of the French administration, and under certain conditions to maintain Christian schools. All this is possible in a land solidly Muslim.

North African Arabs and Kabyles are traditionally backward. But they are demanding instruction in both French and Arabic. Even Muslim girls are now crowding classroom benches. Many adults, denied instruction

in their early years, are now seeking to learn to read. Faced with the possibility of Arabic becoming an official language, a large number of French people are trying to learn Arabic.

In the face of this we require all new missionaries to master, besides French, either the Arabic or the Kabyle language. The Methodist Church desires to enlarge its educational program. At present it maintains only one school for Kabyle girls, and three homes for children.

An Arab girl, raised in the Constantine Girls Home, has just completed with merit two years of special training in America and is returning to take up educational work among her own people. Other young Arabs have expressed the desire to devote their lives to Christian work. One is a teacher. One is a nurse and social worker. Two are completing their studies and others are in training.

Brazil

by Rev. Jose de Azevedo Guerra

In Brazil during 1948 and early 1949 there was an increase of 5,534 Sunday school pupils and teachers, bringing the total to 41,896. Church membership increased 1,043, bringing the total to 33,368. Gains were also registered in the youth, women, children and men's organizations. Contributions reached half a million dollars.

For 19 years the Methodist Church in Brazil has been autonomous. In 1930, when Brazilian Methodists gained autonomy, there were only 15,550 members and contributions totalled $46,500.

Following the pattern of the "Youth Caravans" in the United States and the famous evangelistic movement by British Methodists, the Brazilian young people organized in January, the "Wesleyan Commandos" that reached 36 churches. Fifty young people took part. Two training centers were established and the young people, in groups of four, followed a three-weeks' schedule—one week at each church. They held Daily Vacation Bible Schools (where 1,400 children were reached), repaired property and conducted "Commando Schools." One outstanding job was the establishment of 36 centers for teaching illiterates to read. Another was the reaching of small rural churches that needed help. Many of the young people are now seriously thinking of life-service.

Our General Conference meets next year. This year will be held the last of four "Crusades" established by the General Conference in 1946. It is the "Children's Crusade" established as an effort to unite the church and home in ministering to the spiritual needs of the child.

The Methodist Theological Seminary in Sao Paulo began classes in March with 35 pupils and three more expected. Last year five ministers were graduated from this school, four Methodists and one Free Methodist. The minimum need is fifty new ministers at once.

Burma

by H. J. Harwood

Burma offers on a national scale an acute sampling of that human disorder faced by the World Council of Churches in Amsterdam. The independent Union of Burma established little more than a year ago took over a land whose material equipment, badly crippled by war and enemy occupation, had not returned to normal and in which the dragon-teeth of war's aftermath were sown in quantities of arms widely available, plus a deteriorated social fabric inured to underground plotting and violent action.

Shattered communications, stagnant trade, administrative inexperience, conflicting ideologies, mutual distrust and fears, all make life tragic and precarious for the multitudes. In a public statement, Thakin Nu, the Prime Minister, estimated 30,000 as the probable death roll in current strife.

Most tragic from the Christian outlook is the involvement of a section of the Karens, the principal non-Burman native group in Burma. Animistic instead of Buddhist, they have been most responsive to the Christian mission, and among them has grown up a strong Christian community and constituency, principally Baptist in denomination. Baptist Karen institutional centers in Bassein, Maubin and Insein, besides scores of Karen country villages, have been severely damaged or completely destroyed. In some sections where Karens predominate Burmese villages have suffered a like fate.

The Methodist Church in Burma has no work among the Karens, but all Christians are involved in the effects which this situation has produced. Burman Buddhists tend to associate Karens with Christians in general. Officially the leaders of government have tried to avert racial hostility and have undertaken to protect Karens.

The trouble has made impractical the visit of Bishop Rockey for a session of the conference. The Rev. and Mrs. R. F. Spear and daughter have had to leave their station at Pegu to stay in Rangoon, where Mr. Spear is doing translation and preparing Christian literature. Word from Kalaw by special message, as no mail is running, assures us of the safety of Miss Mabel Reid. Kingswood School is working under limitations, with some teachers gone and the boarding pupils unable to get back from the winter holiday.

Chile

by Rev. Pedro Zottele

The Chile Conference will be fifty years old January 1950. Special celebrations will take place in Concepción, where the Conference was organized. After 50 years the church has a membership of over 6,000 and a constituency of 20,000. Two new denominations,

the Methodist Pentecostal and the Evangelical Pentecostal, offshoots of the Methodists, claim 130,000 members, with full Methodist tradition.

The Methodist Church has 40 Conference members, 12 accepted supply pastors, 25 missionaries, and 85 Local Preachers. The work extends along 3,000 miles of the coast and the mountain region. A junior college for women in Santiago, a primary and secondary school for boys and girls in Iquique, and a strong agricultural school on the Methodist farm "El Vergel," Angol, represent the educational program which is most known to the public, but in the agricultural region of southern Chile where the rural program is operated there are 16 primary schools which serve the poorest of the poor.

In 1948 there was a net gain in full members of 398 and 423 probationers. Increase in self-support was excellent, the local congregations having raised the equivalent of 20,000 dollars for all departments of the work.

Bishop Enrique Balloch was re-elected and reassigned at the Central Conference, held last January in Buenos Aires, Argentina.

At present the church is trying to raise $200,000 for the reconstruction of one of the strongest centers of Methodism in Chile, Sweet Memorial Social Settlement in Santiago, which for over 20 years served a community which extended all over the city of one million people. A fire destroyed most of the plant three years ago. Government Departments and the public have contributed the equivalent of $10,000 for the reconstruction fund.

Bulgaria

The correspondent of the International Methodist Historical Society and the Superintendent of Methodist work in Bulgaria, the Rev. Yanko N. Ivanoff, has been sent to life imprisonment by the Communist-controlled government. The leaders of the Baptist, Congregational and Pentecostal bodies received similar sentences. Two other Methodist pastors were convicted.

Fifteen Protestant clergymen were accused of espionage for foreign powers and black market activities. Bishop Paul N. Garber, in charge of Methodist work in Central and Southern Europe, was one of those charged with being a "contact" between the accused and the American government. Bishop Garber lives in Geneva and was not indicted by the Bulgarians.

He stated that he had visited that country only once and that his activities were confined strictly to the relief of the preachers and the work of the church. At that time, in 1946, he was received with apparent friendliness by high government officials and was assured of religious freedom for the church under the constitution. He was later refused permission to return.

The Methodist School for Girls at Lovech, a notable institution

which had been in operation for years, was closed by the government several months ago. The two woman missionaries in charge left Bulgaria for Greece. They were also accused of being "contacts" with the imprisoned pastors.

Before and during the trial of the pastors confessions were obtained from the accused men. These confessions followed the pattern of those secured from accused persons in Russia and Hungary. Such self-accusations have been denounced as spurious by the British and American governments and by the highest church authorities, both Protestant and Roman Catholic.

The methods used to secure such confessions are unknown, though the American press has published numerous articles on the subject. Hypnotism, drugs, and torture have been suggested.

China

by Mrs. Ralph A. Ward

Up to date the missionaries who have remained in Peiping and Tientsin are reported to be safe. There are about fifteen of these. Bishop Z. T. Kaung of Peiping had a narrow escape when a shell exploded near him; he saved his life by throwing himself flat on the ground.

In Chungking we now have five Methodist churches, an increase of three since the war. The latest of these is a student center where 6,000 young people are studying. Bishop Chen recently baptized thirty of these. At Chengtu sixty-five were recently baptized.

At Kien Yang, fifty miles from Chengtu, our Methodist Rural Service Union is in operation with a large and varied program. In a recent service seventy-nine persons received the Communion.

In the three conferences outside of North China all work is proceeding normally. About ten missionaries have been transferred from the north to other parts of China and several have been evacuated to the United States. Many refugees from the north are pouring in to other sections.

In the face of possible future persecutions, more new members than usual are joining our churches. British and American Methodists are working towards closer union and a jointly sponsored newspaper is being published.

In the lower Yangtze area missionaries are now stationed in only eleven of our fourteen stations.

Stephenson Memorial Hospital at Changchow is erecting an addition which will increase its capacity to 250 beds. In the absence of a resident missionary Dr. Albert Stewart, of the University of Nanking, is acting as missionary adviser to the Wuhu Hospital.

Miss Mary Lin of the Christian Literature Society has moved to Hongkong weher new offices have been opened. Dr. R. Y. Lo is editor of the Chinese *Upper Room,* the only devotional publication of its kind in China; it is patterned after

and subsidized by the American periodical of the same name.

At Nanking the Bible Teachers' Training School is conducting relief work for 450 orphaned and refugee children. Training is given in vocational work and one daily hot meal is served.

Costa Rica

by Rev. Robert Eaker

A Christian Evangelical Committee has been formed in Costa Rica to seek greater unity and make the voice of the evangelical church heard more effectively in national affairs. Present members represent the Methodist Church, the Baptist Church, the Assemblies of God, Pentecostal Evangelical Church, Salvation Army, and the churches of two independent missions, the Latin America Mission, and the Central America Mission. In February a memorial was directed to the Constitutional Assembly urging ampler guarantees for all religious groups in the country, rather than continuing the old custom of granting special privileges to majority groups while denying the same privileges to minorities.

The first Protestant radio station in Costa Rica has been installed in San Jose, Costa Rica, by the Latin American Mission, an independent mission working in Costa Rica since 1925. A missionary is in charge of the technical work and program. Other evangelical groups contribute talent for the regular programs beamed to all Central America.

Bishop Enrique C. Balloch will continue as the General Superintendent of the Methodist Church in Central America. At the Central Conference in Buenos Aires in January, Bishop Balloch was re-elected and assigned to the countries of Chile, Bolivia, Peru, Panama, and Costa Rica.

The Central America Provisional Annual Conference met in San Jose on March 11th. Delegates attended from Costa Rica and Panama. This was the 29th session; the first session was held in Seawall Church, Panama City, in 1921, with Bishop Wilbur P. Thirkield presiding.

Along a jungle river of the Pacific Coast an 80-acre farm has been purchased by the members of the Rio Sierpe Methodist Church and will be converted into the Lord's Acre for supporting a national pastor and school teacher. This farm has been purchased from a Chinese, Agustin Wong, who migrated to Costa Rica from Canton 10 years ago and who is now returning to his native land. Señor Wong gave one-fourth of the cost of the land as his contribution to the Lord's Acre Plan. Children from river homes will be transported to and from school in a launch provided by the Methodist Churches of the Pacific Northwest Conference (Seattle). The chapel has been moved from the old site and new buildings are being erected for dormitories, dining room, and shops. The United Fruit Company is cooperating by providing fruit trees and seed.

Free Methodist Church (U.S.A.)

by W. C. Mavis

Plans are formulated for the introduction of a new minister's quarterly which will be entitled "The Christian Minister." This magazine will be published by the Free Methodist church. Dr. W. C. Mavis is editor. The introductory number will be published April 1.

Japan

by Rev. Charles Germany

Christians and non-Christians alike in Japan are responding to the messages of Dr. E. Stanley Jones. Dr. Jones has completed a four weeks' evangelistic tour, during which he delivered from fifty to sixty addresses. In Matsuyama, on the Island of Shikoku, at the close of two addresses nine hundred people signed cards expressing their desire to become Christians. In Osaka following one address five hundred and twenty signed declaration cards. At the Kobe Prefectural Medical College, two hundred signed declaration cards.

Others coming to Japan are Dr. John R. Mott, who arrives in April, and Dr. Ralph E. Diffendorfer, chairman of the International Christian University project. Christian and non-Christian Japanese are united in their response to the university. Mr. Ichimada, president of the Bank of Japan, is leading a campaign to raise 150 million yen in Japan for the project.

One step forward and a few changes are being made in interdenominational cooperation in the Church of Christ in Japan. The step forward is the appointment of Mr. Dean Peterson as treasurer of the cooperating denominational boards in Japan. Mr. Peterson will set up a united office which will take over the accounts of the treasurers of the cooperating boards.

A new National Christian Council is in process of formation, designed to include a wider range of groups than those cooperating in the Kyodan, e.g., YMCA, YWCA, Lutherans, Episcopalians, Free Methodists, and others not represented in the Kyodan. This has necessitated some change in the Commission of Six, which has served as a liaison body between the Foreign Missions Conference of North America and the Church of Christ in Japan. A number of Christian groups cooperate in the Foreign Missions Conference, but do not cooperate in the Kyodan. Therefore the Commission of Six is being dissolved and a new Commission of Ten will be elected, which will include such groups.

Readers will be interested in the building progress of some institutions traditionally dear to the heart of Methodism in Japan. These institutions are now a part of the united Christian program in Japan.

The Chinzei Gakuin has dedicated a new dormitory. The school is rebuilding at Isahaya, just north of Nagasaki, and is developing a specialized agricultural program. No plans have been made for disposing of or using the former building damaged by the atom bomb.

The new prefabricated buildings of Palmore English Institute in Kobe have been dedicated. This school is something new in Japan. It is composed of five steel-aluminum prefabricated structures from America, and a new single storied Japanese structure (one of the prefabs was built atop this single story). One of the smaller prefabs and part of another, house a missionary family and one short-term missionary.

Aoyama Gakuin in Tokyo will soon dedicate a new primary school building. The college department will broaden its program by bringing to the faculty Professor Junichi Asano, well-known Old Testament theologian and Christian educator.

At Hiroshima Girls' School the new building for the college section will be completed soon. Also, the new chapel-extension of the Senior High section. The school plans to hold Senior High graduation exercises in the new chapel.

Fifty-two young people sent to Japan for three-year terms, over forty of whom are Methodists, will come together for a two weeks' conference this summer at Lake Nojiri. Dr. and Mrs. Floyd Shacklock, who directed the training in America, will conduct this conference of fellowship and further training.

Following the J-3 conference the missionaries of eight boards will gather for a two weeks' conference. The attendance is limited to one representative for every three missionaries at any one mission station, though all stations will be represented. The missionaries miss the old mission meetings. This summer conference is designed to help fill this need. The purpose of the conference will be fellowship and the discussing of mission policies and program.

Late in April, a mass meeting of the Japan Church of Christ will be held in Tokyo to inaugurate the Five Year Evangelistic Plan. In keeping with the theme, "Behold, I set before thee an open door," united Christianity in Japan will strengthen its march toward the door of opportunity which is open to Christ and His Church.

Malaya

by Rev. R. A. Blasdell

Six months ago this country was considerably disturbed by the activities of the Chinese Communists in an endeavor to break up the economy of the country. Attacks were made on rubber estates, tin mines, coal mines, and railways. Individuals were sought out and killed for no reason except that they belonged to the wrong political party or had skin of the wrong color. There has been an

increase in military reinforcements, and hopes were high for a time that the period required to get conditions under control would not be long. However, the situation does not seem to be materially improved. The bandits have been broken up into small bands and have been driven back into the jungle, but they still can muster sufficient forces to attack and kill, and air-travel is the only method of travel that seems relatively safe. Government authorities assert that it will not be long before the situation will be under control, but many ordinary people are not so optimistic.

Schools and churches are now operating at pre-war level, except that numbers have increased considerably. School enrollments have increased as much as 33 1/3 per cent over pre-war figures.

Trinity College is a post-war venture which was initiated during the war. During three and one-half years of internment, missionaries from various groups met to work out a plan for united effort in ministerial training. The result was that our Theological College was brought under the control of a committee representing Anglicans, Presbyterians, and Methodists. These cooperate in the expense, the teaching staff, and the student body. Trinity College was the name given to the union effort. It has now nearly completed its second term, and everyone seems pleased with its progress.

The Annual Conferences for this region will soon be held. Under the new arrangement a Bishop from the United States will hold the conferences until a Central Conference can be established, when it is expected that a Bishop will be elected. At present, the Malaya Annual Conference, the Malaysia Chinese Annual Conference, and the Sumatra Mission Conference have been grouped together for a Central Conference. The Burma Conference has been asked to join, but it is not yet known whether the Burma Conference will join. If it should join, the Central Conference might be set up within this quadrennium. The presiding officer of the Annual Conferences this year was Bishop Ralph S. Cushman.

New Zealand

by Rev. L. R. M. Gilmore

New Zealand Methodism is changing its Annual Conference from February to November. An Executive Committee has met in Wellington to deal with matters of urgency, such as reception of candidates and stationing of ministers, all other matters being deferred to the Conference at Napier in November.

Thirteen candidates for the ministry were received for training, and ten probationary ministers were ordained and received into full connection. Owing partly to a number of early retirements, and partly to the effect of the recent war, New Zealand Methodism is still very short of ordained ministers. An appeal has

been issued for local preachers and other suitable laymen to take full-time home mission work.

Despite the shortage, Principal E. W. Hames of Trinity Theological College stated that since World War II, there has been a better response from young men for ministerial training than ever before. He is confident that the gaps in staffing will be filled.

At the Napier Conference in November this year, there will be launched a Crusade for Christ and His Kingdom. A meeting of sixteen area organizers has discussed a program of preparation during this year. Questionnaires circulated during 1948 were analyzed and tabulated, and the preparation of a Crusade Booklet was authorized.

Consideration of the Crusade's Five-Year-Plan of Advance is being given by the Ministerial Synods. This will be followed by District Regional Meetings and finally the plan will be acted upon in each local church. The emphasis in the preparatory stage is on Visitation Evangelism to be carried out by workers selected and trained in methods of approach. The organizers issued a challenge to our people to dedicate themselves to self-discipline, self-sacrifice and personal evangelism.

Plans have been laid for the Rev. Alan Walker from Australia to visit New Zealand next year to help in the initial stages of the Crusade.

A gathering was held in the Central Mission Church, Auckland, in March on the occasion of the centenary of the arrival of the Rev. Robert Ward to found the Primitive Methodist cause in Auckland. An address was delivered by the Rev. Harold Sharp. Union between Wesleyan and Primitive Methodists took place in New Zealand in 1913.

During 1948, members of the Presbyterian, Congregational and Methodist Churches voted on a Basis of Union. A majority of those voting favored union, but approximately two-fifths did not vote. It is therefore clear that no union will be consummated in the near future, but recommendations from the higher courts of the three churches give hope that co-operative action can be worked out. Unionists, meanwhile, are not dismayed, but are confident that a basis acceptable to all will eventually be reached.

Philippines

by Rev. Ernest E. Tuck

The Philippines Central Conference recently elected Dr. Jose L. Valencia as Bishop of the Manila Area, succeeding Dr. D. D. Alejandro, who had served four years. Bishop Valencia is a graduate of Cornell College and Drew Seminary in the United States.

In February a third Annual Conference was organized. This marks a very historic occasion because it was just fifty years ago that James M. Thoburn of India, preached the first public Protestant sermon in the Philippines. In half a century our church has

grown rapidly until today there are approximately 100,000 members with three annual conferences and more than 300 congregations. All the pastors except two, all the district superintendents and the Bishop are Filipinos.

Dr. E. Stanley Jones and Bishop Ralph S. Cushman recently spent three weeks in the Philippines in connection with the fiftieth anniversary of the founding of the Protestant church. Dr. John R. Mott is also expected.

The reconstruction and rebuilding program has gained momentum. The terrible devastation of the war years is being rapidly obliterated. The Board of Missions sent its architect over from China and he has assisted in drawing plans for the rebuilding of Mary Johnston Hospital in Manila. He has also given good advice concerning other major building projects to be undertaken this year.

The Philippines Annual Conference meeting was g r e a t l y thrilled when Bishop Ralph S. Cushman presented to Bishop Valencia a new automobile as the gift of the Minnesota Annual Conference in recognition of his fine leadership in the young church in the Philippines.

The Republic of the Philippines, like many other countries which were occupied by the enemy during the war, is passing through rather serious social, political and moral readjustments. The new government is challenged by the extent and seriousness of the problems. The Philippines is probably in the best economic situation of any country in the Orient, due to the close ties with the United States. Hundreds of millions of dollars are being poured into the Islands to help the young Republic economically. This constitutes a great temptation to politicians and men seeking power. Then the local land situation, involving hundreds of thousands of the peasant class, the evils of absentee landlordism, inequalities in distribution of the products of the land, and the whole moral breakdown which war brings all constitute a real challenge to the new Republic. The Methodist Church is in the midst of many of these situations.

Philippines

by Rev. C. L. Spottswood, Jr.

This correspondent has been at Tuguegaras and these notes have been gathered from various sections of the country.

The Northern Philippines Conference received more than 1,200 new members in the last year. It has three districts and around 5,500 *active* members. This conference took strong action for Protestant union in the Philippines. The average cash salary of the preachers in the conference is only about $6.00 per month for a family of six.

A report on daily vacation Bible schools has been issued. This showed that the Methodists in 1948 conducted 170 such schools with 454 teachers and 9,679 pupils,

while the United Church of Christ conducted 140 schools with 331 teachers and 8,948 pupils. These two churches conduct 90% of all the Bible schools in the Philippines.

The Central Conference Board of Education, representing all the Methodists in the Islands, has taken steps to raise an educational advance fund of $25,000. It is opening another high school, which will bring the total up to eight, all established since 1940. Two schools were given assistance in erecting buildings.

Poland

What has been described as the most remarkable evangelistic development in Christian history has been under way in Poland since the war. The new regime reversed the persecuting policy of pre-war Poland and granted recognition to Methodism and other evangelical bodies and guaranteed religious freedom.

In East Prussia, Pomerania and Silesia, areas on the north and west which came to Poland from Germany, the Protestants were members of the United Church, so called because it represented a forced merger of all evangelical churches when Germany took the area from Poland several generations ago. The pastors were Germans but many of the communicants were Poles and had retained their Polish language and traditions.

When the Russians invaded the territory during the war all the pastors and the German members fled to Germany, thus leaving the churches and the Polish Protestants without pastoral oversight.

The Polish government offered these churches to the Protestant bodies desired by the people if the denominations would provide a ministry. Since both the Lutheran and Reformed churches had been somewhat discredited in the eyes of the people because of their German relationships, numerous pastorless congregations turned to the Methodists.

The Methodists have been able to enter around two hundred cities and towns, where large churches and Protestant congregations have been turned over to them freely. Before the war there were only twelve Methodist pastors and 1,000 members in Poland. There are now 59 pastors serving around 80,000 communicants in two hundred or more congregations.

Last summer the district superintendents asked Bishop Garber for 43 additional preachers and declared that each would at once be placed in charge of a circuit with several congregations and church buildings. It has been said that if preachers could be found and supported the total Protestantism of the so-called "recovered territories" in Poland would become Methodist.

In the "Crusade for Christ and His Church" now being promoted by the church in America three annual conferences have adopted Poland as the field to which their "missionary specials" are being directed.

As to the future of this unusual type of Methodist evangelism in Poland, it can be said that up to the present time there are no indications that religious liberty will be revoked or that the churches which have been turned over to the Methodists will be taken away. The Methodist Church in Poland is an independent body under new legislation, with wholly Polish leadership.

Primitive Methodist Church (U.S.A.)

by Rev. Wesley Boyd

One of the most important yearly meetings of the Primitive Methodist Church in the United States is the annual society meeting in all churches in March. Its sole purpose is to elect a pastor for the Conference year. Three choices are made by secret ballot. The acceptance by the first choice, who, in most instances, is the serving pastor, closes the matter for the year. Should the initial choice for any reason decline the invitation, he must do so within a week and an approach is made to the second choice. If all three choices decline the church may either convene a second meeting or place its interests in the hands of the Conference. Invitations cannot be issued to probationers, student supplies or men serving home mission stations. All such appointments are made by the Conference. Each year a number of churches express no pastoral preference, and the Standing Committee of the Conference supplies these pulpits. This year has been notable for the small number of changes.

The district synods, meeting preparatory to the Conference in May, report a decided increase in pastoral salaries. The average salary is $2,480.00, exclusive of a furnished Manse and telephone. In a number of pastorates fuel and light are also furnished.

It has also been reported that, with but two exceptions, all churches are debt free. The various benevolent boards have doubled their income during the past year.

A commission to confer with the Evangelical-Congregational Church and the Church of the United Brethren on consolidation of educational and publishing departments and the federation of foreign missionary work presented a report which requested a continuation of the commission to study the possibility of a complete federation of the three churches.

A tentative agreement has been reached for the standardization of the church school publications of the three bodies and progress has been made in centralizing the college and seminary work of the churches at Huntingdon College and Seminary, Indiana, and with the prospect of opening a new seminary at Myerstown, Pennsylvania, under joint sponsorship. All such agreements are subject to the approval of the General Conferences of the three denominations. Thus far the question of merger has not been raised.

There is, however, a growing sentiment in favor of union with some other branch of the church, the preference directed towards the larger Methodism. Prior to 1938, 95% of the churches and all the conferences voted to unite with the Methodist Protestant Church. In 1938 the inclusion of the Primitive Methodist Church in the union of the three larger Methodisms was under discussion. Despite a cordial welcome which had been extended authorities of the uniting bodies the final vote gave the Primitive Methodist opponents of the merger a majority of thirteen. The Methodist Church is believed by many to be the logical goal of those who are inheritors of the Methodist tradition.

South Africa

by Rev. Leslie A. Hewson

"Livingstone House" is the name chosen for a Theological Hostel opened on February 26th at Rhodes University College, Grahamstown. The House stands as a monument to co-operation between the Methodist, Presbyterian and Congregational Churches of South Africa. It would be interesting to know if anywhere else Methodism is participating in an enterprise of such significance.

This is the only Divinity School in South Africa where students are trained for the ministries of English-speaking Churches at the University level. There are, however, three theological institutions at Afrikaans-m e d i u m Universities, and African ministerial students are trained at Fort Hare, which, like Rhodes University College, is a constituent of the University of South Africa.

At the opening ceremony dedication service three members of the committee were present who in the same year attained the highest office in each church. These were Rev. E. W. Grant, President of the Methodist Conference, the Rt. Rev. John McDowall, Moderator of the Presbyterian General Assembly, and Rev. W. G. M. Abbott, Chairman-elect of the Congregational Union.

The opening ceremony was performed by Dr. Alexander Kerr, who has the rare distinction of having been a lay-Moderator of the Presbyterian General Assembly. He was the first principal of the only institution in South Africa devoted to the University training of Natives—the South African Native College at Fort Hare.

The Church Builder

E. M. CONOVER

Latest, most complete, authoritative guide. 28 chapters—cuts.

$2.75 p. p.

Ask for free literature list of more than 100 titles.

BUREAU OF ARCHITECTURE
297 Fourth Avenue
New York 10, New York

South America

by Rev. A. F. Sosa

The Latin America Central Conference met in Buenos Aires last January, attended by delegates from the River Plate Conference (14), the Chile Conference (10), the Bolivia Provisional Conference (4) and the Peru Provisional Conference (4). Panama and Costa Rica delegations were not able to come because of travel costs.

The sessions were presided over by Bishops E. C. Balloch and A. F. Wesley. Retired Bishop J. E. Gattinoni was also present. Bishop Balloch was re-elected for another four-year term. A new bishop was elected, Dr. Sante Uberto Barbieri, for the River Plate Area, which includes Argentina, Uruguay and Bolivia.

Bishop Barbieri, 45, is of Italian birth, reared in Brazil. He studied in that country and in the United States. He came to Buenos Aires from Porto Alegre ten years ago, and has served as pastor of the Central Church, executive secretary of the Board of Evangelism, and professor at the Union Theological Seminary. Last year he was elected head of the theological school. This now goes back to the able hands of its former principal, Dr. B. Foster Stockwell.

Dr. Barbieri is well known as a preacher and writer, author of several books of prose and poetry. He retains the editorship of "El Predicador Evangélico" (The Protestant Preacher), a magazine for preachers sponsored by the seminary. His election to the episcopacy has been received with general satisfaction by the church.

Sweden

by Bishop Theodor Arvidson

The Theological School of the Methodist Church in Sweden celebrated its 75 year jubilee in February and at the same time the Union Scandinavian School of Theology had reached 25 years of age and they celebrated together at the home of both the Schools on the old Nobleman's estate at Overas, Gothenburg.

The anniversary began with lectures by Rev. Philip S. Watson, M.A., Professor, Handsworth College, Birmingham, who spoke on "Luther in England," while Dr. F. Wunderlich, Director at the Predigerseminar der Methodistenkirche, Frankfort-on-the-Main, spoke on "Wesley in Germany."

Professor Watson proved himself a thorough student of Lutheran Theology, with which he had made close acquaintance at the University of Lund, Sweden, in his earlier years. He surprised the audience by speaking in a clear and rich Swedish language. The German lecturer, Dr. Wunderlich, emphasized in a picturesque and interesting way how the grand ideas of the Methodist revival had impressed Germany. Guests of

honor partook in the celebration from the Scandinavian Preparatory Schools of Theology in Oslo, Copenhague, and Helsingfors.

Rev. Werner Wikstrom, Superintendent of Methodist work in Poland, who is a graduate from the School, though an American citizen, partook in a number of public meetings. The crowning of the whole series was on Sunday in St. Jacob's Church, where Bishop Theodor Arvidson spoke with the guests from different countries and with beautiful song contributions by the students of the Theological Schools. The great need for the Union Theological School is endowment funds and a new building for students and teachers.

The school is under the capable leadership of Dr. Odd Hagen as principal. Students from Finland, Denmark, Norway, and Sweden receive their training at the school and an important missionary training department is included.

The Northern Europe Conferences are looking forward to visits by Bishop Frank A. Smith, Bishop Ivan Lee Holt, Bishop Raymond J. Wade and Dr. Karl P. Meister of the U.S.A. The Sweden Conference has invited Rev. Leslie D. Weatherhead of London. The schedule for the conferences is as follows:

Finland Provisional Annual Conference at Tammerfors 24-29 May, 1949
Finland Swedish Provisional Annual Conference at Abo 1-6 June, 1949
Denmark Annual Conference at Holstebro 14-19 June, 1949
Norway Annual Conference at Molde 21-26 June, 1949
Sweden Annual Conference at St. Peter, Stockholm, 5-10 July, 1949.

For the Minister, Pastor, Evangelist, Teacher, and Every Christian

The Weekly **THE GOSPEL MINISTER** 416 Pages a Year

52 Timely Editorials
Full Page Sermon Outlines
Sunday School Lesson Expositions
Pages of Cream of the News

$2.00

ALSO—Missionary Articles, Prophecy, Jews, General articles, Gospel incidents, Illustrations, Book Reviews.

SPECIAL OFFER

Persons sending $2 for year's subscription may choose one of the following courses of study, each having 20 lesson sheets—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Matthew, John, Revelation, Homiletics, Pastoral Work, Evangelism, Bible History and Prophecy.

A Recent Sermon Outline
THE VALUE OF CHRISTIANS
Text—We are bought with a price.
Introduction, 13 lines.
I. The Things Bought
15 lines under this.
II. The Purchaser
11 lines explanation.
III. The Price Paid
18 lines description.
IV. The Consequent Ownership
15 lines under this head.
V. Duty of the Redeemed
13 lines to enlarge.
(A Full Page in All)

THE GOSPEL MINISTER **Dept. 50D** **Westfield, Indiana**

Does History Make Sense?

MANY PEOPLE — perhaps a majority — have been so shaken by the brutal tumult of our times that they have turned to the records of the past for reassurance that human history does, after all, have meaning. The spiritual security of our generation hangs on the problem of finding an affirmative answer to this question, and one which can readily gain general acceptance.

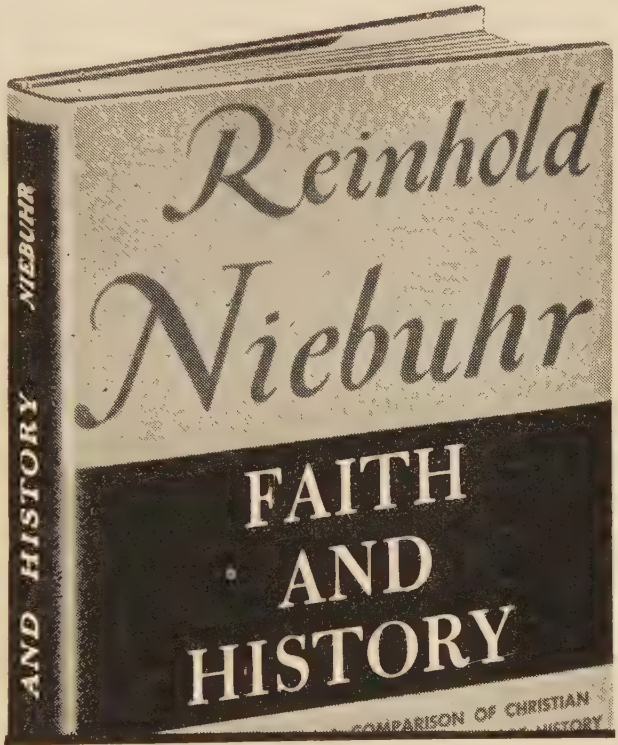
▶ The question, "Does history 'make sense'" is the theme of Dr. Reinhold Niebuhr's new book, "FAITH AND HISTORY." It is the Religious Book Club's selection for the month of April.

▶ The editors of the Religious Book Club chose Dr. Niebuhr's book because it supplies a cogent answer to the great question of our day.

▶ Even so, there may be some members of the Religious Book Club who will decide not to take Dr. Niebuhr's book in April. And that is their privilege; for as a member of the Club you are not asked to take every selection but only four during each year of membership. The important point to our members, however, is that whether or not they take the book *they will have been advised of it.* They will have read the extended critical review of it in the RBC BULLETIN which they receive monthly and which advises them of *all* the important new religious books.

▶ You too, as a member, can receive this monthly RBC BULLETIN along with the many other advantages of membership such as the free bonus book with every fourth Club selection you buy, the *advance* bonus you receive when you join, the time-saving convenience of having the books you want delivered to your door. Membership in the Club is free — there are no dues or fees of any sort. You buy only the books you want and pay no more than the regular price plus a few cents for postage and handling which may be saved by sending your remittance with your order.

▶ You may, if you wish, begin your membership with Dr. Niebuhr's "FAITH AND HISTORY" (S3.50), his first major work in several years; and you may choose as an advance bonus for joining at this time "CAN PROTESTANTISM WIN AMERICA?" by Charles Clayton Morrison, or "CHILDREN AND RELIGION" by Dora P. Chaplin.



PLEASE CHECK YOUR CHOICE

RELIGIOUS BOOK CLUB **WP4**
76 Ninth Avenue
New York 11, N. Y.

Please enroll me as a member of the Religious Book Club beginning with "FAITH AND HISTORY" by Dr. Reinhold Niebuhr. I am not committed to purchase more than four Club selections during each year of membership and I will receive a free bonus book for each four Club selections I accept. As an advance bonus you may send me at once . . .

PLEASE CHECK ONE

Can Protestantism Win America? ☐ **Children and Religion** ☐

Mr.
Rev. .....
Mrs.
Miss
Address .....

City..... **Zone**.... **State**.....

A Mark of Distinction

The man who owns a policy with the Fund is a distinguished person. He has earned that position because he has not stumbled into insurance but has carefully looked over the possibilities and chosen wisely.

Write to

THE PRESBYTERIAN MINISTERS' FUND

for Life Insurance

ALEXANDER MACKIE, President

The First Life Insurance Company in America
The Oldest in the World

Serving Ministers, Their Wives and Theological Students of All Protestant Denominations

Founded 1717—Chartered 1759

HOME OFFICE
1805 Walnut Street
Philadelphia 3, Pa.

BOSTON OFFICE
14 Beacon St.
Boston 8, Mass.

ST. LOUIS OFFICE
1202 Arcade Bldg.
St. Louis 1, Mo.

ATLANTA OFFICE
1415 Candler Bldg.
Atlanta 3, Ga.

"More Than A Business---An Institution"

INTERNATIONAL METHODIST HISTORICAL SOCIETY

Affiliated with the Ecumenical Methodist Council

President: Bishop Paul N. Garber, 17 Route de Malagnou, Geneva Switzerland
Secretary: Dr. Elmer T. Clark, 150 Fifth Avenue, New York 11, New York, U.S.A.
Secretary: Rev. Frank Baker, 40 Appleton Street, Warsop, Mansfield, Notts, England

EXECUTIVE COMMITTEE

Bishop Paul N. Garber, Bishop of the Geneva Area, The Methodist Church, Geneva, Switzerland
Bishop Ivan Lee Holt, Chairman of the Ecumenical Methodist Council (American), St. Louis,
Dr. Wilbert F. Howard, Chairman of the Ecumenical Methodist Council (British), Birmingham,
Dr. Oscar Thomas Olson, Secretary of the Ecumenical Methodist Council (American), Cleveland,
Dr. Harold Roberts, Secretary of the Ecumenical Methodist Council (British), Richmond, Surrey,
Dr. Elmer T. Clark, President of the Association of Methodist Historcial Societies, Secretary of the International Society, New York, U.S.A.
Rev. Frank Baker, President of the Methodist Historical Union of Great Britain, Secretary of the International Society, Warsop, Mansfield, Notts, England
Dr. W. E. Sangster, Central Hall, Westminster, London, England
Dr. Maldwyn L. Edwards, Addiscombe, Croydon, Surrey, England
Dr. Duncan Coomer, Bournemouth, Hants. England
Rev. E. W. Odell, Central Hall, Old Market Street, Bristol, England
His Excellency, the Honorable Norman Makin, Australian Ambassador, Washington, D. C., U.S.A.
Rev. G. I. Laurenson, Superintendent of Home and Maori Missions, Auckland, New Zealand
Bishop Fred P. Corson, Philadelphia, U.S.A.
Dr. Jacob S. Payton, President of the Northeastern Jurisdictional Methodist Historical Society, Washington, D. C., U.S.A.
Dr. Edgar H. Neaes, President of the Southeastern Jurisdictional Methodist Historical Society, Charlotte, N. C., U.S.A.
Dr. Umphrey Lee, President of the South Central Jurisdictional Methodist Historical Society, President of Southern Methodist University, Dallas, Texas, U.S.A.
Dr. William Warren Sweet, Professor of Church Hitsory, University of Chicago, Chicago, U.S.A.
Dr. E. R. Bartlett, President, Iliff School of Theology, Denever, Colo., U.S.A.
Dr. Channing A. Tobias, Director, Phelps Stokes Fund, New York, U.S.A.

INTERNATIONAL METHODIST HISTORICAL SOCIETY

Dr. Elmer T. Clark
150 Fifth Avenue
New York 11, N. Y., U.S.A.

I am sending

☐ $5.00 for membership in the International Methodist Historical Society, a part of which may be used to pay my subscription to both WORLD PARISH and the *Proceedings* of the Wesley Historical Society (London).

☐ $1.00 for the world-wide Methodist news service, WORLD PARISH.

Name _____

Address _____

_____

Rev. W. A. Jennings
444 N. 8th St.
Colton, California

Sec. 562 P. L. & R.

NASHVILLE TENN.

U. S. POSTAGE
PAID
PERMIT NO. 160